THE CHAPLAIN'S USE OF RELIGIOUS RESOURCES IN COUNSELING

A MONOGRAPH

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by

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CHAPTER I

INTRODUCTION

The purpose of this paper is to indicate how the Bible, the Holy Spirit and Prayer and the chapel program can aid the chaplain in counseling military personnel and their dependents. An assumption is made that the average military chaplain does not make maximum use of these primary resources of his profession when counseling. A further assumption is made that the counselee, when coming to the chaplain for counseling, expects the chaplain to use the Bible, prayer and the chapel program in seeking solution to his problem. Some come to the chaplain believing him to be God's representative on earth and feel maltreated if the chaplain does not use these resources. Hence, they come to the chaplain to receive the spiritual help needed. This is not to say that the chaplain is qualified to handle every human problem that comes to him, that is unless he is one of the few chaplains who have received special training in counseling. Some problems must obviously be referred to a psychiatrist. However, all too often the chaplain makes referals which could best be handled in his own office using the resources mentioned above. My thesis is that the chaplain must re-evaluate these resources and use them to the maximum in seeking to relieve the suffering of the souls, minds and bodies of those individuals who seek his assistance.

A word should be said regarding the chaplain's ally in the area of counseling:

> There is obviously close relation between religion and psychiatry, or at least between the minister and the psychiatrist, and a large

> area in which they find themselves in complete agreement. Essentially both are trying to do the same things: to make people more comfortable and to save them from evil. 1

It is encouraging to note that religion and psychiatry were at one time poles apart and are now closely related. This is true even in the way each profession approaches the problems of man, as indicated in the following quotation from Doctor Menniger.

> When the theological doctrine prevailed that pain, disease, and death are related to sin (The wages of sin is death) it was logical to direct prophylactic measures against sinfulness. For some centuries medical science scoffed at this theory, and related pain, disease, and death to external invasions of the body and to idiopathic physicochemical alterations. But today, after a long digression, we have in a measure come back to the sinfulness theory. 2

For several decades past the minister has played down his own resources and played up the resources of the psychiatrist in his dealings with human problems. This need never have been. For all the while the minister's own resources pointed to the causes of the problems and indicated the best way to overcome them. The validity of which even the psychiatrist admits today.

This does not mean that the scientist and the minister are in total agreement. In fact some individual psychiatrists would still agree with Freud who considered religion to be the universal obsessional neurosis. But the swing is in the other direction. Religion does not need psychiatry to prove the validity of its precepts concerning man's problems, but admittedly it does help and it should give the religion-

ist greater confidence as he practices the healing arts. Therefore a new look at the Bible, Prayer and the chapel program is in order.

CHAPTER II

THE BIBLE

A. THE BIBLE AS TEXTBOOK IN COUNSELING:

There can be no question that the chaplain will use the Bible in counseling, as he understands it and applies it in the situation with which he is dealing. In the Bible we see our human problems portrayed. Not only do we see our problems in the Bible but it speaks of creative answers in terms we can understand. The Bible helps by dealing with the basic problems of life; where we came from, why we are here, and where we are going. "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." (Gen: 2-7) And St Paul announces the "God that made the world and all things therein", "who", he adds,"is not far from any one of us: for in Him we live, and move, and have our being." (Acts 17. 24, 27 and 28). We are on earth to glorify God by our worship of Him and our service to others. And where are we ultimately going? We understand that a room is being prepared for us in Heaven. We know this because we believe the Bible. Further, the Bible teaches that God is Fatherly, Loving and Forgiving. A good thing for a guilt-ridden counselee to understand.

Dr. Paul Tillich says there are three kinds of anxiety: fate and death, emptiness and meaninglessness, and guilt and condemnation. One can readily see that the Bible has the answer to these anxieties. We sense that ultimately God alone has the answers to these basic problems.

This becomes most reasonable when we note that with every new automobile there is a manual to tell the owner how to properly care for and manage the vehicle. The army could not operate without a Field Manual in deciding purpose, organization and maintenance. Should less have been done

for man? Would he be created and turned loose without codebook or guideline? The fact is he wasn't. He was given the Bible to show him the proper way to operate while existing on earth. The point is that the Creator knows more about the created than anyone else, just as the automobile manufacturer knows more about his automobile than anyone else. God knows exactly how we were created and how best we can live on earth. Believing that the Bible has authority because it is the Word of God it should be natural for the chaplain to turn to it when he is seeking to help someone out of his distresses. Let it be re-emphasized that the Bible does have the answer to death, meaninglessness and guilt; the primary causes of human problems.

B. JESUS, THE BIBLE AND HEALTH:

We must not overlook the fact that Jesus Christ was always interested in the health of those around Him. He was interested in their physical well being as well as their mental and spiritual health. We cannot recall the life of Jesus without remembering that he healed the leper, the demon possessed and those with other maladies. The point here is that the chaplain is to be reminded that as the Master was concerned with the total health and well being of the individual, so must he be. Further, the counselee must eventually be brought to the realization that God is interested in his personal health and well being. When this realization is reached on the part of the counselee it will bring comfort to his mind and help his body to function more normally.

We must add that when the Bible gave us the Life and Teachings of Jesus Christ it gave us the example of the perfect Counselor. First, we see that Jesus loved the people who came to Him for help and was interested in them as individuals. Secondly, He went to the root of the individual's

problem. Thirdly, he restored them to health. Let us look at each step again. Individuals who come to the chaplain often feel insecure and unloved, sometimes this is true because they have become unlovable. They feel that noone cares and hence life has become threatening and meaningless for them. If the chaplain fails to accept this counselee as an individual and love him as a person, it will be felt immediately by the one seeking aid and will have a deadly effect upon the relationship. Jesus' example of love is essential in establishing rapport. Further, love alone is enough to commence healing of the sick soul.

> When we come, honestly and often, to keep this tryst with God, we discover the God of the Bible, the personal God who cares personally for us, who concerns himself with us in particular, who has numbered the very hairs of our head (Matt. 10.30). He does not only love all men in general, but each of us in particular. 3

The chaplain who would be a successful counselor will never treat the counselee as just another man from "A" Company, but he will accept him as John Brown - human being - creature of God - loved by God.

Secondly, Jesus went to the root of the individual's problem, He did not stop with a kind word of love. Jesus drove to the center of the disease which was causing the problem or illness. Often it was sin in one form or another. It is at this point that the chaplain must call upon all his resources and experience for help. He must know human nature. A basic knowledge of psychology is of great assistance. Through questions and observations he must help the counselee find "what the matter is". More often than not the counselee does not know the cause of his problems. But following the Biblical example the long patient search must begin. Somewhere deep in the personality the cause lies, an active volcano of the

soul. It is here that training, background and faith pay off.

Once the cause is isolated the cure can commence. Through faith the counselee can either starve-out or out-out the soul's sore and the person is complete once more; following the third step in the example of Jesus Christ as related to us through the Holy Bible. Does this amount to an act of faith? I think so. It is the profound insight of the New Testament that faith makes men whole.

> The Bible is grounded in the insight that God relates himself to man through redeeming love which requires a response of love from man. Such a response heals the sense of seperation as experienced in anxiety and becomes a motivating force for genuine Christian living. 4

But what can the chaplain offer to aid the counselee so he will not fall into the grips of the same problem or some other problem at a later date? Again we would note that Jesus, after healing the individuals who came to Him, left them on a high level of religious faith. He would indicate that their faith had made them well or whole. The chaplain can do no less if he is working for lasting and eternal effects. At the proper time in the counseling relationship he must work to develop religious convictions within the patient. Sincere religious convictions are a powerful therapeutic aid in the preservation of mental health. The counselee must not only have religious convictions but must allow them to govern his conduct in the future.

> Religious convictions have no mental-health value for the individual unless he makes an honest attempt to regulate his conduct according to his belief. 5

A word should be given regarding the development or deepening of religious convictions. For instance, if the counselee's problem is a sense of

guilt following thefts which have been committed, it is obvious that he must develop a conviction on the validity of the Biblical commandment, "Thou Shalt Not Steal". (Exodus 20.15). He must understand why this commandment was given, and how it works. He must on his own volition decide to make this rule a guiding principle of his life. When the chaplain brings the counselee to the point where this principle becomes workable in his life, permanent good has been accomplished for mental and moral health. On the otherhand, if the counselee will not be convicted on the value of keeping this God-given commandment little lasting good can be accomplished on his behalf. Again, the conviction must become strong enough to affect a change in behaviour. It would be assumed that the counselee had some feeling about stealing, otherwise he would not have felt guilty in the first place. Before he leaves the chaplain-counselee relationship he should have sincerely changed his attitude on this matter.

Have we implied that the chaplain should condemn the person for having stolen? No. The guilt of transgression carries with it condemnation enough. However, it does mean that the chaplain should lead the man to realize that the cause of his problem is the transgression of a rule of God.

If while working with the above counselee it is indicated that he is suffering from kleptomania he should be referred to a psychiatrist. The chaplain must always remember that religion is no substitute for psychiatry, while on the other hand psychiatry is no substitute for religion. But even after the referral, the chaplain should stay in contact with the counselee until he is completely restored to health. He may still be of some help on the problem.

The chaplain should work from the premise that God's rules for living as laid down in the Bible are to be employed if the individual is to enjoy mental health. The people of the Judeo-Christian tradition who insist on breaking the rules of God discover that they only break themselves. In a sense God's rules could be compared to the rules of the road. To observe the state law is to assure maximum physical safety. Does this mean that God's rules of life are mental-health laws? I believe it means just that. I have never seen anyone who was in love with God, mankind and life who had mental difficulty he could not handle. O Joy! ? T.

C. FORGIVENESS, THE BIBLE AND HEALTH:

Forgiveness is one of the basic teachings of the Bible, but at this point people with anxiety and frustration have a great deal of trouble. Some people have been hurt so deeply that they cannot find it within their hearts to forgive. Hence they continue to hate and their mental disturbance continues to exist. The counselee who suffers from hate must come to understand that the hate may well be the cause of his trouble. He must come to have sympathy with the idea that God forgives him and therefore it appears only fair that he should forgive others. Further, the Biblical teaching should be clarified that to be forgiven by God entails his forgiving those who have hurt him. God must have foreseen the problem man's inhumanity to man was going to cause, hence the reason for laying down the hard and fast rule on the matter, "Forgive if you would be forgiven." And forgive we must if we hope for peace of mind. I have never known a man who hated who was happy.

It is a confirmed fact that if one hates hard enough and long enough he will make himself physically ill and mentally unbalanced. To preach

forgiveness is to preach health!

The troubled should learn to drink freely of God's forgiveness. Secondly, he should know the value and reason for having ready forgiveness for others. It is important that the offender accept the fact that after confession he is forgiven and that the burden of guilt is removed from his shoulders. If he says, "But I can't forgive myself", this indicates he is still carrying the burden of guilt and is still in distress. Perhaps an appeal to common sense will help at this point. Bring up the fact that if God forgives him, but he cannot forgive himself, this must mean that he is putting himself above God. The person must come to know and feel that he is forgiven. When this is done the heavy weight of guilt will be removed from the personality and happiness can be restored. This is the objective of counseling; helping people live the happy, normal life. This can only be achieved by applying and causing to work the principles of Biblical faith.

D. THE PROBLEM OF BIBLICAL IGNORANCE:

Ignorance of the Bible is one of our problems. The stories of the Bible have been replaced with Mighty Mouse and Superman. During the past eight years I have asked thousands of G.I.'s if they knew the Ten Commandments. The question was asked of groups ranging from 100 to 200 men. And never has the percentage of those who knew them been higher than 3%, and it has fallen as low as 1/2 of 1%. In many circles of American society the stories of the Bible are gone. We can no longer take for granted that the counselee who comes to us has knowledge of God, much less a personal relationship with Him.

For most effective use of the Bible in counseling the counselee must gain some background into it's subject matter. If the counselee's problem

involves sin and evil, the chaplain must not consider it too late to give lessons on the fundamentals of the faith. The counselee must know something of the love, mercy, justice and forgiveness of God. As comprehension comes it can be used to help solve the existing problem. To do less would be making a superficial approach to the man's problem. For the facts remain constant whether the counselee realizes it or not; God, love, mercy, forgiveness and sin are basic to life. In our culture these facts are found and made known through the Bible.

Let me conclude this section by suggesting that the chaplain take a new look at the Bible as a textbook for counseling. In it I believe he will find the ultimate solutions that sick people must apply if they are to achieve mental health and happiness.

E. WRONG AND RIGHT USE OF THE BIBLE:

It is wise that the chaplain consider the wrong use of the Bible. The Bible must be used advisedly. Texts must be handled with discrimination and not in a coercive or moralistic way by the chaplain counselor.

> The temptation to use them (texts) to induce the feelings we think people should have, whether they want such feelings and convictions or not, may be very strong. And over and above that the reactions people have to a person who scorns the idea but is too polite to say so, the likelihood is that the counseling situation has not produced an understanding relationship, and the text will accentuate this rather than make up for it. 6

Does this mean that for some cases you do not use the Bible? No. The doctor does not turn to the medical journal and tear out a page and give it to the patient who has measles. But, in private he studies the pages and by adding other information and experience, makes a prescription. Like so

the counselor studies the Bible, adds other information and with the aid of experience, makes a religious prescription or suggestion that will be helpful in restoring the counselee to mental and spiritual health and normal living.

CHAPTER III

PRAYER

A. PRAYER AS A FACT OF LIFE:

Prayer is a bigger factor in the lives of the American people than is generally realized. Church people and non-churched pray. Men, women and children pray. The rich and the poor pray. Prayer is second nature to many people. They pray when they are happy and when they are sad, when things are going well and when crisis comes.

The following survey was made on prayer. The survey concerned combat officers and enlisted men of World War II.

Officers	Enlisted Men	
53%	63%	felt that prayer helped "a lot"
15%	13%	felt that prayer helped "some"
6%	6%	felt that prayer was of "little or no help"
26%	18%	"did not think of it" 7

This would establish that prayer is a fact of life in the military. It shows that the vast majority of combat men pray and most of them feel it helps "a lot".

I believe that it can be assumed that most of the individuals who come to see the chaplain are praying persons. As depth of prayer life varies from one person to another, it is necessary to determine as soon as possible the extent of prayer practise in the life of the counselee. To know the denominational or religious tradition of the counselee is of great value in this matter. This is to say that a Roman Catholic will differ from a Protestant or Jew in the idea of prayer. Even among Protestants there is different emphasis placed on prayer. From knowing the man's religious experience and background, and having talked with the man face to face, the chaplain should be able to determine what prayer means to him. Look for the

quality of the relationship between the individual and God. This must be done with great sensitivity, skill and spiritual understanding.

Look to see if the counselee feels cut-off from God. He may say, "I just can't pray any more." or "I feel that God no longer hears my prayers." If this is the case, a solution to his isolation must be sought. It must be considered that the man is in a grave condition, feeling cut-off from God he may also feel that he is seperated from people, particularly those who mean most to him. It might be summed up by saying he is a very lonely person. Even so the chaplain would not rush into prayer, take time, in this case rushing could do more harm than good. To begin with the chaplain might pray alone for the troubled counselee. On the other hand the chaplain might be put into a position where the patient expects him to pray during the first interview. If this expectation is there it should be done. However the main effort should be directed toward finding the reason the man feels isolated from God. This can best be done by listening to him and asking questions.

Prayer is a fact of life. When prayer comes easy the life runs smoothly, but when it is clogged the life gets in a jam, and becomes depressed. Prayer is the life-line of the soul, it is so important that the line be kept open.

B. PRAYER AND THE THIRD PERSON:

Prayer that brings people into the presence of God is a fact that gives great encouragement. This third presence can make two isolated people a unity. When God enters the counseling picture things start happening. We call it "rapport", "empathy" or the Holy Spirit. The fact that God enters

SYNONYMOUS?

gives great encouragement to the chaplain who always feels short on talent to meet the problem facing him in the counseling relationship. Now he has God, Wise Creator of all things, as a consultant on the patient's personal problem. Now the counselor and counselee may sit at the feet of the Master and learn from Him. This Presence will give new meaning to the whole situation; no selfishness can now enter the chaplain's motives, the counselee must honestly lay his life with its problems before God.

It should be pointed out to the counselee that ready-made answers may not be forthcoming, and that he is not to lean on prayer as a crutch. The counselee must realize that he has a personal responsibility and is not to use prayer in an attempt to manipulate the chaplain or God.

I do not want to imply that it is an easy task to bring the counselee to the place where prayer can be used to the maximum. If the counselee does not believe in prayer it will be minimized. However, if the counselee has a strong faith in prayer it may be the one thing that brings an early solution to his problem.

C. PRAYER AND PERSONAL HEALTH:

The power of prayer in the area of health has hardly been tapped. With the ever increasing need for release from anxiety, frustration and mental discomfort it is time we develop fully the art of prayer. It is in a very real sense that prayer is the most basic contribution that religion makes to health.

What is prayer? It is talking with God. It is asking God to consider our personal and community needs. It is listening for this direction so that we might do His will.

Every chaplain feels that the church cannot remain uninterested in

physical and mental health. Further he feels that prayer, properly understood and used, can be of great help. But just how can prayer help, and to what extent? Can a body that has been attacked by a dread disease be cured by prayer? The answer is, it has been done in some cases.

> A word should be said about the suggestive power of prayer. The Catholic believes, of course, in the supernatural power of prayer and does not doubt in the least that many sick people have been cured even miraculously through prayer. 6

The Catholic church is not alone in believing God cures in a supernatural and miraculous way. Many Protestants testify to having been cured by God through prayer. Perhaps God suspends the laws of nature for the purpose of curing one of His creatures. Because of this I would never discourage but always encourage a person to pray for his own health and well being. Also I would encourage relatives and friends to pray for the ill.

We must be conscious of the fact that the time will come when we will not be cured, but become ill and die. This can only be considered part of God's will and His way of getting us to the next level of life. But, in this time between life and death God has chosen to cure his children and will continue to do so in the future. Let the chaplain teach and prescribe prayer to his counselee. It is medicine to the soul.

We have briefly considered extreme health needs, now we will consider less extreme but more numerous ones. We know there are pains worse than death. Anxiety, guilt, frustration are realities which bring mental pain and body discomfort. How does prayer help these cases? Most guilt, anxiety and frustration of the human soul is caused by personal sin. And realizing this we can quickly understand how prayer can be of great value. Confession (through prayer) rids the soul of guilt and guilt feelings.

When the guilt is removed the anxiety and frustration which accompanied it subside and the person can return to normal. However if the man has sinned against another person, restoration must be completed, so far as possible, before he can return to normal. The chaplain must not fail to encourage confession through prayer. This may sound as if we would use confession for a purely selfish purpose, but here we are considering it from a standpoint of health only; knowing there is much more to prayer than we can consider in this short paper. If the counselee does not know what confession is, it would be defined as being heartily sorry for all misdoings, both known and unknown.

Prayer also influences health by bringing to us relaxation.

> By relaxation we mean the ability to go to bed at night, to relax our muscles, to forget the cares of the day and the morrow, and go to sleep. We mean the absence of an anxiety that drives the whole person to continuous physical and psychic tension. 9

Prayer is the best way I know to relieve tension (one of the Big Killers). When the mind comes to think on God alone it immediately relaxes. Perhaps this is because the mind feels it is now in "good hands" and rightly so. Even though we are unable to give a complete scientific explanation of how prayer effects relaxation we know that it works. We see illustrated in the results of prayer the close relationship between the mind and body. Prayer is a matter of mind and soul, yet prayer relaxes the body from unnecessary tension. We might conclude that what is good for the soul is excellent for the body. Anyway it again verifies the belief that worry, frustration and anxiety cause the body to become tense and to malfunction. Carried to the extreme worry can cause psychosomatic illness. Psychosomatic illness carried to the extreme can cause mind and body breakdown and even

death. Therefore when a counselee is advised to develop a sound prayer life he is being asked to accept one of the best health measures available. He must consider it not only in the light of what his own health means to him, but also in the light of what his health means to his family and friends. Most people need health in order to provide for their dependents. One beauty of this treatment is that it is so inexpensive. An outlay of time is the primary cost.

Can we conclude that prayer is a refuge from the dangers of the world? I think we can know that the refuge idea is exactly correct. Prayer is the safety measure provided by God. Even man provides areas of refuge for wild animals and fowl. The duck and the deer know where they can find protection when danger comes. God has given man prayer as a refuge. A place to rest and relax from the dangers of the world. A place to be restored with strength and confidence in order to face the world once more.

As the counselee develops the lower levels of prayer he will discover new things about himself. He will learn his true nature which will aid in his development of mental and emotional health. Before man we may pretend to be something we are not. Before God we feel little need for pretending as we realize He knows us better than we know ourselves. With this truth in mind we gain new insights as we accept the truth about ourselves.

> Since insights refer to attitudes
> moving in the direction of truth,
> what brings insights helps health. 10

Seward Hiltner lists the following ways prayer can help.

1. Can help the sufferer to feel the nearness and supporting presence of God.
2. Help face the pain of present experience.
3. Emphasize the strength in the presence of The Holy Spirit.
4. Help the sufferer to know that God wills health. 11

The presence of a friend is great help when we are in trouble, but the presence of God is even greater. It is primarily in prayer that the realization of this presence is felt. This is why it is vital that the counselee learns the art of prayer. "If God be for us who can be against us", is sound Biblical fact. This does not mean that God is in favor of everything the life is attempting to do, but as a coach will point out the athelete's mistakes when he comes to the bench, so God points out our mistakes when we come near to Him in prayer. We look at our lives from the inside out, God has a vantage point of looking from the outside in. He knows the truth about what now is, what has been and what will be. No well or sick person should cheat their health by neglecting to take their personalities to God in prayer. The modern man can know with the Psalmist that there is a God who will go with him through the struggles of this life. "Yea, though I walk through the valley of the shadow of death I will fear no evil for Thou art with me." 12

God does more for the sufferer in prayer than merely present Himself. The doctor does something for the sufferer when he comes to his office; he prescribes medicine that will help cure and relieve the physical pain. When the sore-covered soul is taken into the presence of God, spiritual prescriptions are given; it might be a dose of humility, patience or love. Too often we make the same use of God's prescriptions as that of the medical doctor, we fail to take it even though we request it in all sincerity. The point is that if love is the prescription it must be taken or the suffering will continue. This sounds all too simple. The understanding is, the application is not. Hatred and evil have plagued man since the beginning. But the facts still remain, God does step in to help those who call upon Him. The Psalmist compared this act to the shepherd who looks

after the sheep. "Thou anointest my head with oil." 13. The oil was applied to the wounded sheep to relieve the pain and perfect a cure. God will do no less for the spiritual wounds of His creatures.

D. PRAYER, THE HOLY SPIRIT AND HEALTH:

In numbering the gifts of the Holy Spirit we understand why the author of Romans considers it the Counselor. Does this mean that the chaplain can rely upon the Holy Spirit, the Counselor, in every interpersonal relationship and not himself? I believe it does. In the pastoral counseling relationship God is the central figure, a fact a chaplain should never forget. The chaplain is only God's assistant.

> The pastoral counselor relates himself
> to the Holy Spirit as Counselor in much
> the same way as a doctor does to life.
> Life itself is in reality the therapist,
> and the doctors are only the assistants. 14

This in no wise lessens the work of the chaplain as counselor, on the other hand it challenges him to self-discipline. He now must listen for the counsel of God while at the same time listening to the counselee. Neither does it mean that the minister should fail to learn psychology and other related subjects. Knowledge and truth come to the chaplain in many ways. However a fundamental relationship with God may count for more in counseling than all knowledge. It is more advantageous for the counselor to know God than books. Put together (relation with God and man's study of man) the chaplain has adequate resources to counsel. A word should be added to emphasize the strength that comes in the presence of the Holy Spirit.

> The theological virtues (Faith, Hope, and
> Charity), the gifts of the Holy Spirit
> (Understanding, Knowledge, Wisdom, Fear,
> Counsel, Piety, Fortitude), 15

One can readily see that the Holy Spirit who bears such wonderful gifts is indispensable in counseling.

What is God's will concerning health? God wills health. God wills that the traffic laws be observed in order to prevent accidents. God wills that medicines be developed so that lives would be spared. God wills that we live the four score and ten years and then leave in the quiteness of the night. It is important that both counselor and counselee have the attitude that a positive, healthy life is the will of God.

E. PRAYER, PASTORAL COUNSELING AND EVANGELISM:

The whole counseling relationship should lead to the ministry of reconciliation. More than likely the man's problem is caused by the fact that he is out of harmony with the Heavenly Father.

> The Bible clearly teaches that the worst kind of illness and suffering is not to be found on the physical level, but rather is that which grows out of the isolation created when a person erects a barrier which makes it impossible for him to reach out to other persons or to God. 16

We are quite certain that if lasting good is to come of the chaplain's work the counselee must establish or reestablish, as the case may be, a sound relationship with God. When this harmony exists evangelism has taken place and lasting results will come of the counseling effort. The chaplain may be slow in suggesting reconciliation and evangelism in the counseling situation. (Some had rather pussy-foot along.) He may feel that he would be pushing his religion at this point. (And why not?) But remember the man's problem may be isolation from God. The man will suffer as long as this isolation exists. The doctor can relieve the pain caused by a nail in

the foot, but the man will not get well until the nail is removed. Man's ultimate happiness and well-being is not in isolation but in a working harmony with God. Therefore the chaplain desiring lasting good for man must work for his reconciliation with God.

Consideration must be given to the man's religious choice and tradition. If it is other than his own it may be necessary for the chaplain to refer the counselee to another chaplain of that particular faith.

Thus far we have tried to show, by using religious resources, how a chaplain can receive an individual with a problem, study the problem, isolate the problem, find a solution to it, apply the solution, and lastly, to prevent its recurrence. These steps are taken in the interest of the man's personal health and happiness.

CHAPTER IV

CHAPEL ACTIVITIES AND HEALTH

THE CHAPEL ORGANIZED AS SPIRITUAL HEALTH CENTER:

In this last chapter I want to show how the entire chapel program can be organized as a spiritual health center. There is much manpower represented within the congregation. The wise chaplain will harness this power and put it to good use for health objectives. The chapel congregation should become involved in the reconciliatory ministry of counseling.

> Pastoral counseling takes place within the framework of the total church. God's Spirit is at work within the total fellowship of God's people--redeeming, healing, reuniting, making whole. 17

The chaplain should take heart in the fact that he is not the only one involved in the ministry of reconciliation. Those involved must include as many hard core, mature believers as will volunteer to become a part of the chapel's reconciliation team. The objectives of this team should be to help people become reconciled unto themselves, unto their fellowman, and unto God. This means creating a chapel program where people can come, examine themselves, receive direction for their lives, and join the fellowship of believers.

What resources are needed to make the chapel into a spiritual health center? First, the chaplain must be inspired and envision his chapel as the reconciliatory center of the community. The Salvation Station, if you please. That is salvation which assists man to live in harmony with God and his fellowman.

The chaplain must prepare himself for the task. He must be an example of spiritual health. If the chaplain is not living in peace and harmony

he could hardly help others on the matter. Further, he should be abreast with the latest theories in the area of psychology and counseling.

Again, the chaplain cannot create a spiritual health center alone. If other chaplains are involved he must co-ordinate and educate them on the mission and objectives of the program. Any conflict at this point will cause the program to flop. There must be mutual interest among the ministers.

The chaplain's assistants and any other paid staff will be the next ring to be included in the reconciliatory chapel program. First, these people must look at their work as more than a job, but rather a calling or mission. Often these people are the first to come in contact with those coming to the chapel. It is essential that they understand their vital role in making the chapel a spiritual health center. They, too must love and be concerned about people. It is the assistants who must make the troubled and sick people who come to the chapel feel at home, welcome, accepted and wanted. It is the assistants who open the gates to refuge from the world. The assistants must have character, talent and devotion to the cause. After they have been educated and motivated, they must understand clearly the role they have in the chapel health center. They must set an example of Christian concern and love in the atmosphere as they receive and dispatch the people who come for counseling. This attitude must continue as they work with the congregation on Sunday.

The next circle would include the unpaid staff members. This is the Sunday School staff, the officers of PWOC, PMOC, PYOC, etc. These key people must be challenged to assist in making the chapel something above the ordinary. These people must share the chaplain's vision of making the chapel a spiritual refuge. It is to be understood that what is being

sought is not a new organization (we have too many already), but an attitude, a way of thinking, a Christian Community.

The ministers of reconciliation must include the hard core believers of the congregation. "Who-so-ever-will" may join the program for making the chapel something of the "Kingdom of Heaven on earth." These hard core members must be enlisted in the priesthood of believers. They can be enlisted from the pulpit and private conversation. Once they have joined, they must be trained either formally or informally in the art of healing the broken hearts and lives that come to the chapel.

Now what do we have? We have the chaplain, the paid staff, the unpaid staff of volunteers and the mature, hard core members of the congregation ready to work as a team to accompliah a spiritual mission which will enhance spiritual and mental health. Outside the chapel the member works individually. If he knows someone is in distress he goes to his aid immediately. If his presence is welcome he assists the person in solving the problem. If it is a complex problem he may suggest a visit to the chaplain's office for professional help. During organized sessions of the chapel, such as worship, the member works as a part of the team.

The team creates an atmosphere where God can bestow His Grace upon the distressed people who come to the chapel. The atmsophere is most important. It must be warm, Christian, where people feel wanted and at home. The chaplain must not underestimate the value of a warm Christian atmosphere. Coldness, indifference and unfriendliness cause tensions to rise. The man who comes to the chapel with trouble and runs into a negative atmosphere will leave with more problems than he came in with. While on the other hand, if the chapel has a warm spirit the individual

will relax, feel comfortable and will breathe in the Spirit of God. In this atmosphere he can find solutions to personal problems and be healed forthwith.

Do I mean that a chapel program as described above can prevent one from ending up as a hospital patient? Yes, I do. Again, it must be realized that death, sin and meaninglessness are big causes of anxiety and sickness. Further, it must be understood that within the ministry of the whole church the answers to the plagues of man's soul can be had. And be reminded that only the church has the answer to these problems. Medicine can cure a disease, but it must have the help of doctors, nurses, aidemen, receptionists, accountants and janitors, working as a team. The church has the answer to many human problems, but it takes the chaplain, assistants, Sunday School teachers and other officers, and the congregation working together to bring God's salvation to souls. Dr Paul Tournier indicates some of the power of the reconciliatory fellowship - the church, in the following quote.

> That is why prayer, and especially common prayer in the community of faith which constitutes the church, can often have psychological effects very similar to those of medical cure. 18

The chapel can be a healing fellowship if it wants to be.

CHAPTER V

CONCLUSION

Rollin J. Fairbanks traces the four stages of counseling through which we have moved with none of them meeting the needs of the people. He suggests we move on to the fifth stage as described below.

> My suggestion is simply that the counselor love his clients, care about them, pray for, not over them. Give them the right hand of fellowship when they come to him with their hats in their hands and their prides in their pockets. Let them experience a healthy friendship and not just hear about it. 19

My conclusion is that we move on to this next stage. This fifth stage can best be carried out in the framework of the whole church. The chapel can best love, pray for and extend the right hand of fellowship. The church can give the troubled a healthy friendship. In a sense, the whole church must serve as counselor as the dispensary which pull together to help Nature heal a person who is physically ill.

The chaplain has many religious resources with which he can work in counseling. None has so great a potential in the healing arts as an organized chapel, the Bible applied and prayers prayed by the Christian fellowship.

In summary; I have indicated how the Bible, Prayer and the chapel program have aided the healing process in the past, and how they can be used to even greater extent in the future. I have tried to make it abundantly clear that no single profession has a corner on health. Further, I have indicated that health is a big part of the chapel ministry to the men and women of the United States Army.

FOOTNOTES

1. Karl Menninger, Love Against Hate (New York: Harcourt-Brace and Company, 1942), p. 193.

2. Obid, p. 199.

3. Paul Tournier, The Meaning Of Persons (New York and Evanston: Harper and Row Publishers, 1957), p. 169.

4. Carroll A. Wise, Psychiatry And The Bible (New York: Harper and Brothers, 1956), p.51.

5. James H. Vanderveldt and Robert P. Odenweld, Psychiatry And Catholicism (New York-London: McGraw-Hill Book Company, Inc.,1957), p. 232.

6. Seward Hiltner, Pastoral Counseling (New York-Nashville: Abingdon-Cokesbury, 1946), p. 203.

7. William C. Menninger, Psychiatry In A Troubled World (New York: The Macmillan Company, 1948) p. 100.

8. Vanderveldt, Op.cit., p. 99.

9. Seward Hiltner, Religion And Health (New York: The Macmillian Company, 1947), p. 39.

10. Obid.

11. Hiltner, Op. Cit., p. 190.

12. The Holy Bible, 23rd. Psalm, v. 4.

13. Obid., v. 5.

14. Wayne E. Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), p. 58.

15. A. M. Henry, The Holy Spirit (New York: Hawthorn Books, 1960), p. 101.

16. Wise, Op. Cit., p. 15.

17. Don Falkenberg, Pastoral Psychology (Manhasset, New York: Lester L. Doniger Publisher, Nov. 1964), p. 38.

18. Tournier, Op. Cit., p. 224.

19. Rollin J. Fairbanks, The Christian Century (Chicago: Christian Century Foundation, Publishers, 2 Jan. 1957),pp. 19-20.

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